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ETYMOLOGY OF ANEMONE.

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THE usual derivation of the name "Anemone" from the Greek *ἄνεμος*, "wind," is regarded by many persons as unsatisfactory. I am told by botanists that there is no such relation between the flower and the wind as to make the name "wind-flower" a natural one; and it is doubtful whether in early times a plant would be named from its relation to atmospheric conditions — its designation would rather be sought in some more obvious characteristic, as color, odor, or shape. The name is old — it is employed by Dioscorides and Pliny as a well-known name, and it occurs in Theocritus, Theophrastus and earlier writers. The ancient writers differ, however, in the explanation of the term; according to some the plant is so called because it easily loses its flowers in the wind, according to others because it flourishes or does not flourish in the wind. Hesychios and some modern scholars connect the word with a Greek adjective (derived from *ἄνεμος*) meaning "vain, fruitless." In this uncertainty of the Greek explanation it may be lawful to look elsewhere for the origin of the word. We know that at a very early period Semitic names found their way into the Greek language. The Phœnicians had settlements on the coast of Greece in the thirteenth and twelfth centuries B. C., and left many traces of their residence in names of places and of deities (for example, *Cadmus*, *Cadmeia*, *Melicertes*, *Salamis*). Certain Greek names of plants also (as, *cypress*, *hyssop*, *balsam*, *myrrh*, *lotus*, and others) are derived from the Semitic. The Arabic name for the red anemone is *shaqāiq annu'man*, "the wounds of Nu'mān," which the Arabian lexicographers connect with a king of that name. But this explanation is a bit of folk-etymology. *Nu'mān* is identical with the old-Phœnician (or old-Syrian) *Na'mān*, a deity who was the same with Adonis or Tammuz. The name has been preserved in the Old Testament in a passage

(Isa. xvii. 10) which reads: "though thou plantest shoots for Naamān, etc." These "shoots for Naamān" are the "gardens of Adonis" (baskets filled with plants), which played so prominent a part in the worship of that deity, as a reminder of his tragic death. According to the Greek and Latin writers, it was the blood of Adonis from which the anemone sprang (see, for example, Ovid, *Metamorph.* x. 731 ff.), and Adonis was a Semitic deity, = Na'mān. Out of this last name the Greeks might easily form anemone, assimilating it to their familiar word *ἀνεμος*, somewhat as our popular speech made *jerusalem* (artichoke) out of *girasole*.

ADDITIONS TO THE FLORA OF WORCESTER COUNTY, MASSACHUSETTS. — I.

ROLAND M. HARPER.

DURING the season of 1898 I collected in Worcester County a number of plants not enumerated in the latest edition of Joseph Jackson's *Flora of Worcester County* (1894). The names and stations of those which I have definitely identified are as follows, the families being arranged in the order of Engler & Prantl's *Natürliche Pflanzenfamilien*: —

Woodwardia Virginica, Smith. Swamp near pumping station, Webster, August 14.

Spirodela polyrrhiza, Schleiden. Cedar-swamp pond, Charlton, August 6.

Glyceria elongata, Trin. Wet places in "Gulf Woods," Southbridge, July 16.

Glyceria pallida, Trin. Cedar-swamp, Charlton, July 16.

Leersia Virginica, Willd. Wet ditch under N. Y., N. H. & H. R. R., Dudley, August 14.

Panicum proliferum, Lam. Damp sand near brickyard, Southbridge, August 27.

Sporobolus serotinus, Gray. Wet meadows and damp sandy places, Southbridge, August 20; Sturbridge, August 28.

Carex communis, Bailey. Dry woods on the east slope of Hatchet Hill, Southbridge, May 15.

Carex laxiculmis, Schwein. Dry woods, etc., Southbridge, June 5; Charlton and Sturbridge, November 13.